

# THE

## Entrie to Christianitie,

or,

*An admonition to Housholders, very  
necessary for instruction of their Families,  
as also others, whereby, with some small labour,  
they may attaine to the vnderstanding  
of the Christian faith: (if holy, and Christian  
exercises, as prayers, and such sanctified  
meanes) be devoutly vsed.*

Drawne out of the sacred Scriptures, as  
also prooued by the iudgement of famous  
learned writers.

Very fit for this diseased and sickly age,  
where-in popish ignorance and deuilish  
Atheisme dooth so abound.

By Thomas Wats, Minister of the  
word of God.



Printed at London by T. O. for Thomas  
Woodcocke, dwelling at the Signe of  
the blacke Beare. 1589.

# THE

ENTIRE to CHRISTIANITY

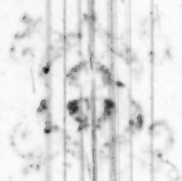
or

the advantage to the Souls of the  
necessity for instruction of their Families  
as the same is necessary for the labour  
they may be able to the understanding  
of the Christian Faith, and of the  
manner of living in the Christian  
manner, being only one.

Drawn out of the sacred Scriptures as  
also prepared by the instruction of the  
learned writers

Very fit for this discipline and for the age  
those who are to be brought up and educated  
in the Christian Faith.

By Thomas Hooker, Minister of the  
Word at Cambridge.



Printed at London, by T. O. for T. B. at the  
Woodstock Press, in the Strand, 1652.

# THE ENTRIE

27

*to Christianitie.*

That it behoueth Parents to bring vp their  
Children in the knowledge of  
Gods Word.

*Authoritie of the Scriptures.*

Gen. 18, 19. Exod. 12. 26, 27, 13, 8, 14. Deut 4, 9, 10. 6, 6, 7,  
20. to the ende, 11, 18. 19, 32, 46. Iosh. 4, 21, 22, 23, 24.  
1. King. 2, 1, 3. Psalm. 78, 3, 4, 5, 6. Eld. 38, 29. Eph. 6, 4.  
2. Tim. 1, 5. 2. Ioh. 4.

*Iudgement of the Learned.*

Question.



O you not coumpt those fathers  
to haue discharged their whole du-  
tie, which do teach their children  
to saye the tenne Commaunde-  
ments, the Lords Prayer; and the  
Articles of the faith: and say they

haue done what they can:

Answer. It is most sure they haue to render  
account vnto God for a far greater matter then  
the teaching them to speake these things, for they  
are to see that they vnderstand them, they are to  
instruct them in all poynts of true Religion; they  
are to shew them the steps of godlinesse: they are  
to exhort them wich al diligence, yea and to charge  
them to feare God, and to walke in his waies.

Question. All men are not able to doo this  
you speake of.



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*na* Answer. The more shame for them, that they will be fathers, before they can do that which is the duty of fathers, and the more heauie iudgement tarieth for them, for casting away, and spilling the soules of their children. Maister Gyff. Catechisme.

*na* We all be carefull and very circumspect in providing for the cattell that are bred at our house, and we are much busied and take great paines about them, and the like diligence we vse also in looking vnto young trees, and plants; but our children are much more of valewe then all cattell, and they are the tender plants of the Paradise of God: it cannot therefore with words be spoken, how greatly the wicked and cruell negligence of those parents is to be detested, which so much neglect, and so little set by these most wortheie creatures on the earth, and these goodlie plants of the Church and heauenly Paradise, that they are moued with no care of their good education. Let Parents therfore meditate this saying, Math. 18, 10. See that ye despise not one of these little ones: for I say vnto you, that in heauen their Angels alwaies behold the face of my father which is in heauen. But a great sort thinke them-selues well excused, if they can pretend either their owne ignorance, or other businesses. But such excuse is rather to be lamented then admitted. If Parents be so ignorant, that they can neither teach their children  
the



the sincere doctrine of the Catechisme, nor yet be able to discerne between vertues and vices, things that bee honest and vn honest, seemely and vn seemely: surely such excuse is a most grieuous accusation of them selues. And touching businesses, the thing that is pretended is not only foolish, sottish, and odious: but also vngodlie, wicked, and blasphemous. For, as in all the substance of the house, no treasure is more worthie then be the children, so among all businesses, this ought to bee the chiefest, that the children bee rightly cared for: and well looked vnto. Paul. *Euz. Ethic. Doctr. lib. 3. cap. 4.*

Now, a word or two of the bringing vp of children, and preparing them to confirmation. Wherein I would God the old order were duely obserued, that they were instructed perfectly to knowe Religion, and their duetie to God, and might bee brought before the congregation, and make an open profession of their faith, with promise: that neither tribulation, nor anguish, nor persecution, nor famine, nor nakednesse, nor fire, nor sword, nor life, nor death: shall euer make them deny their faith. Hereof might much be spoken, but I will be short. The whole standeth in knowledge and in the feare of God, that they may know God, and walke before him in reuerence and in feare: and serue him in holinesse and righteousness all the daies of their life. The Iewes are a miserable people,

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ple, they live in error, they die in their owne blood; yet haue they so much vnderstanding; that they bring vp their children in the knowledge of God: and that knowledge they teach out of the word of God. They remember what charge God gaue them: Thou shalt teach them thy sonnes, and thy sonnes sonnes, &c. Let vs looke vpon our children, as vpon the great blessings of God. They are the Lords vessells ordained to honour, let vs keepe them cleane: they are Christs lambes, and sheepe of his flocke, let vs leade them forth into wholesome Pasture. They are the seed-plot of heauen, let vs water them that God may giue the increase; their Angels behold the face of God, let vs not offend them, they are the temples and tabernacles of the holie Ghost: Let vs not suffer the foule spirit to possesse them, and dwell in them. God saith, Your children are my children. They are the sonnes of God. They are borne a new, and are well shapen in beautifull proportion: make them not monsters. Hee is a monster whosoever knoweth not God. By you they are borne into the world, be carefull also that by your meanes, they may be begotten vnto God, you are carefull to traine them in nurture & comly behauiour of the bodie, seeke also to fashion their minds vnto Godlinesse; you haue brought them to the fountaine of Baptisme to receiue the marke of Christ, bring them vp in knowledge, and watch  
ouer



ouer them that they be not lost. That mā of God  
Bishop Iewel in a treatise of the Sacraments.

Every householder is here appoynted a Bishop  
of his house. And a little after, Householders  
therfore must be carefull, that they haue the know-  
ledge of matters diuine: otherwise how shall they  
instruct them that are of their household: Paule suf-  
fereth not women to teach in the Church, but  
commaundeth them to learne of their hus-  
bands at home: what husband shall teach his  
wife, himselfe being vnlearned and ignozant:  
in the first of Deutronomic it is well set downe  
Therefore first, And these words which I com-  
maund thee, shall be in thine heart. And then  
immediatly after it is added: And thou shalt  
teach them to thy sonnes. And this thing is en-  
graft almost in all men, and specially in the igno-  
rant, to hold fast and highlpe esteeme the things  
that they haue learned of their Parents. And ther-  
fore it mattereth much what is taught by Parents  
to their posteritie. Now-adaies wee heare this  
thing common: I will beleue that which my fore-  
fathers beleued. Thou beleuest well, if so be that  
they beleued well: and if they haue deliuered to  
the posterities such things as be good. Otherwise  
the Iewes and Turkes vnder this pretence defend  
their errors, which they haue receiued of their fa-  
thers. Let euery householder therefore beware and  
take good heed what he teach his household. A man



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may finde householders which be so ignorant and vnskillfull in things diuine, that they can by no meanes perfoyme that thing which is heere commanded. Let such not be ashamed to heare and learne, yea, if it were of little boyes, the things which hitherto they haue not knowne. A man may finde also some householders which will not perfoyme their duetie in teaching Religion, although they bee able to do it. Again, a man may finde others, which by wicked force doo euē let their households from learning the things which concerne the Religion and seruice of God. But herein it belongeth to the Magistrate to vse his office, to erect and set forward publike schooles. Wolf. Musc. in Psal. 78. vers. 5.

Speake men of discipline neuer so much, complaine they of the want of Church-gouernment neuer so lowde, preach they, teach they neuer so much abroad, vnlesse they will begin discipline in refoyming their houses, and giue Religion some roume at home, they shal trauaile much, and profit little. Let there be neuer so good lawes in Cities, neuer so pure orders in Churches; if there be no practise at home: if fathers of families vse not doctrine, and discipline in their houses, and toyne their hands to Magistrate and Ministers: they may indeed, but vniustly, as many haue done, complaine that their Children are corrupted abroad, when they were before, and are still corrupted at home.

home. Exhortation for household Discipline.

Both married men, and Monkes, and wiues, commonly haue this contention among themselves, who may learne most scriptures. Hierom. in Psal. 33. Fathers, bring vp your children in the learning, and nurture of the Lord, and teach them the holie Scriptures. *Ignatius Epist. 6.* If ye be willing that the holie Scriptures may become sweete vnto you, and that Gods Commandements may profite you as they ought, withdrawe your selues from worldly busineses at certaine houres, on which euen in your houses reade ouer the word of God, and dedicate your selues wholie to his mercie, that they may be happye fulfilled in you, which is written concerning the happie man. For, in the law of the Lord will he meditate day & night: And that, Blessed are they that search his testimonies, and seeke him with their whole heart: And that, Thy words haue I hid within my whole heart, that I might not sinne agaynst thee. For as you haue heard, as he which hideth Gods words in his heart sinneth not: so also he which hideth them not ceaseth not to sinne. For, if it sufficeth not buyers and sellers, to make their gaines of one sort of ware only, but they get many wares by which they may encrease their substance: and if Husbandmen do their endeouour to sowe diuers kinds of seedes, whereby they may sufficiently provide meate for them

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them and theirs ; how much rather in spirituall gaines ought it not to suffice you , that you heare the diuine lessons in the Church, but in your houses, and at your meales : and when the daies be short, some houres in the nights also ye ought to labour earnestly in diuine reading, to the end, that ye may get you spirituall wheate into the Earne of your heart, and in the treasures of your soules lay by the Pearles of the Scriptures, that when at the day of iudgement yee shall come before the iudgement seate of the eternall Judge, ye may bee found, as the Apostle saith, Clothed, and not naked. *August. ad frat. in Erem. Serm. 56.* If through ignorance, or otherwise by sinning yee haue done any thing against God, be not slacke through your well doings to amend it, carefully calling this to your remembrance, that the married man liue in his house quietly and peaceably as it becommeth a good Christian, that he honour his father and mother, that he loue his wife, that with very great discipline he teach his Children the Catholike faith and law of God, to the end, that they may knowe how to loue, feare, and honour God. For this thing is acceptable before God. *August. ad frat. in Erem. Serm. 64.* Harken, all ye of the world, that haue Wives and Children, how S. Paule the Apostle of Christ, commandeth you to reade the Scriptures, and that not sleightly, or as by the waye, but with great diligence.

*Chrysost.*



to Christianitie.

*Chrysost. in Epist. ad Coll. Hom. 9.* **Hearken not**  
**hereto only here in the Church, but also at home;**  
**let the husband with the wife, let the father with**  
**the child, talke together of these matters; and**  
**both to and fro, let them both enquire, and**  
**giue their iudgements: and would**  
**God they would begin this good**  
**custome. Idem in Ioh,**  
**Hom. 2.**



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things that belong to God the creatour, and King  
 of all things: least we be perforce haled to the place  
 where is gnashing of teeth. *Christ. in Matth.*  
*Hom. 78.* When he speaketh of the Church in  
 Nymphaes house, we ought to remember, that  
 in one household, there is prescribed, what manner  
 ones it becommeth all Christian households to be:  
 to wit: that they bee so manye little Churches.  
 Wherefore, let euerye one knowe, that this bur-  
 den is layd vpon him, that he instruct his house in  
 the feare of the Lord, that he keepe it in holie disci-  
 pline, & to be short, that he there make a represen-  
 tation of the Church. *Calvin in Col. c. 4, 15.* They  
 were well instructed which obcied to be Circum-  
 cised without resistance: which thing declareth,  
 that maisters in their houses ought to be as Prea-  
 chers to their families, that from the highest to  
 the lowest, they may obey the will of God: *Geneva*  
*note vpon Gen. 17. verse 23.* Hast thou bought  
 thee a Seruant? teach him, and commaund him  
 to do the things that pertain to the knowledge,  
 seruice, and Religion of God, that he may be gen-  
 tle and quiet toward his other fellow-seruants,  
 and all other wayes vertuous. Euery mans house  
 is a certaine Citie, and euerye man is a Prince  
 ouer his house. In ritch mens houses this thing  
 is plainly to be scene, where-as there be both Ma-  
 noys with demeanes, and Stewards, Bayliffs,  
 ouerseers, and officers one aboue another. But I  
 say

# Touching the duetie of House- holders, for the dayly exercising of their *families in Christ his Religion.*

Authoritie of the Scriptures.

Gen. 18, 19. Exod. 20, 10. Iosh. 24, 15. 1. King.  
10, 5, 8. Hest. 4, 16. Psalm. 101. Iohn. 4, 53.  
Actes. 10, 2, 16, 15, 31, 32, 33, 34, 18, 8.  
Rom. 16, 5. 1. Cor. 1, 11, 16, 15. Coll. 4, 15.  
1. Tim. 3, 4, 12, 5, 8. 2. Tim. 4, 19. Philem. 2.

Iudgement of the Learned.



After the good man of the house is ri-  
sen out of his bed, let him go about  
none other thing, then that, that hee  
may be doing and talking of such  
matters: as by which his whole  
houshold may profit more and more in Religion.  
And as for the good wife of the house, let her be  
verie vigilant, and looke well about her house: but  
let her much more care that her whole family di-  
ligently studie and do the things that pertaine  
unto heauen. For if in our worldly affayres, before  
we dispose the things that concerne our owne  
houses, we first of all care for the seruices which  
we owe to the Common-wealth, least for such du-  
ties, we be drawne into the Lawe, punished, and  
with shame discredited; how much more in Spi-  
rituall matters ought we first to take order for the  
things



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say also that the house euen of poore men is a Citie; for euen in this there be also principallities, for so much as that the Husband beareth rule ouer the Wife, and the Wife ouer the men-seruants, and the men-seruants are aboue the women: and againe, Husbonds and Wiues rule theyr Children. Doest thou not thinke then the good man of the house to be as it were a certaine King, hauing so many Princes subiect to him, and that it is good reason, that of all others he should be most skilfull to gouerne, and most ciuill; *Chrysost. in Ephes. Serm. 22.* Verely I am of that minde, that then there was no family to be found, in which there was not either the Maister or Mistresse, either the Sonne, or the Daughter, or at least-wise, some one or other of the household, that could not at appointed times reade certaine Chapters of the holie Bible, and indifferently well expound all the profitabest places in them. The holpe bookes were at þt time coumpted for most precious household-stuffe: and euery house was after a sort (I say) not only a Schoole, but euen a Church also adorned and beautified with the daily exercises of reading the Scriptures, interpretations, and prayers. *Hyp. lib. 1. De quotid. sac. Script. lect.* speaking of the dayes in S. Hieroms time, when he wrote to Sunia and Fretela. There is no house that can rightly be called a Christian house, except the word of Christ dwell in it, and some-thing be dayly

dayly uttered and heard, as touching holie matters, or points of Diuinitie. Euery well ordered, and true Christian family, ought to represent the forme and similitude, as well of the commonweale as also in speciall of the Church, and that most chiefly by the continuall handling and interpreting of the word of God, *Ibid.*

**Question.** Doeſt thou then thinke that those households are disordered, and not rightly ruled, where there is no dayly meditation of Religion kept?

**Answer.** Such families may rather be counted a sincke of sinne, where the people are carefull of worldly proffits, and vaine delight, and carelessse of the word of God, and true Religion. And therefore they are in this case often-times nearer to destruction: Mayster Shut. in the testimonie of a true faith.

**Question.** What doeſt thou thinke of those Maysters, which do not teach their Seruaunts the true knowledge of God?

**Answer.** How-so-euer they take themselves, it is manifest, that they haue not so much as the shewe of Christianitie, nor of anye godly minde: for can those be good, which suffer theyr family (which should be a little Church) to be so full of wickednesse, as roasting, swearing, rayling, lying, quarelling, and all other filthinesse (that is

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euen a little Hell) and neuer goe about to examine and instruct them in anye goodnesse: So that they haue their worke done well in the weeke day, they care not where they become vpon the Sa-both day, they neuer examine them how they pro-fit by the word, Mayster Gyff. in his Catechisme, The third commaundement is broken, by omitting and neglecting the occasions and oportunitie that is giuen to enstruct other, and to bring them to the acknowledging of the truth, especially children and others that are committed to our trust and charge, Vrsinus in his Catechisme, The housholder transgresseth the fourth Commaundement, who especially on the Saboths and festiuall dayes, so also some-time on the worke dayes hath not propounded, or caused to be propounded and taught to his Children and family, the chiefe heads of Christian Religion, namely, such as be taught and contayned in the Catechisme. Hyp. in the triall of a mans owne selfe.

Maisters and Dames are required in the sixth Commaundement, to enstruct their seruants in Religion, to see that they bestowe not the Saboth day, nor any such other time lawfully exempted in worldly affayres, but in diuine seruice, and such other works, as becommeth such oportunities. And the sayd Maisters and Dames do breake the sixt Commaundement, when they do not diligently traine,



traîne vp their seruants in Religion and vertue, when they set their seruants about their owne bellies, or other worldly affaires vpon the Saboth day, especiallpe then, or at any time else, when of right they should be at Seruice or Sermons: Ma. Bunny in a short summe of Christian Religion, vnder the consideration of the ten Commaundements.

The first Counsell of Nice decreed, that no Christian man should be without the Bible in his house, *Corn. Agrip. de vanit. scient. c. 100.* Take the Bible into your hands in your houses at home. At home in our houses let vs apply the reading of the holpe Scriptures, *Chrysost. in Gen. Hom. 28.* Thinke it not sufficient, that ye heare the Scriptures in the Church onely: but also in your houses at home, either reade your selues, or, get some other to reade vnto you, and heare them willingly, *August. de temp. Ser. 55.* Let the reading of Gods word begin to take vp and vse the time, that furious Table-playing is wont to take from vs. In stead of idle Tables, biting iests, and venomous detractions, let holie conferences, and communications of the Scriptures come in place, *August. de temp. Serm. 56.* Augustine to Volusian, and in certayne of his Sermons, craueth of the people, whose Pastor he was, that in stead of Dice, Cards, and other pastimes, they would

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get them, and reade the holy Scriptures, *Bulking. Comp. Christ. Relig. lib. 1. c. 7.* Let one of you take in hand the holy Booke, and let him call his neighbours about him, and by the heavenly words, let him water, and refresh both their minds, and also his owne, *Chrysost. in Gen. Hom. 6.* Heare the holy Scriptures both in the Church as ye haue beene accustomed, and also in your houses, reade them ouer againe. If any be so busied, that before meate hee cannot studie the holpe Scripture, let it not grieue him euen at his small repast, to peruse somewhat of the holy Scriptures, that as his flesh is fed with meate, so his Soule may be refreshed with Gods word: that the whole man, that is to say, both the outward and the inward may rise filled with an holy and wholesome banquet. For if the flesh only be refreshed, and the Soule not fed with Gods word, the mayde is filled, and the mistresse grieved with hunger. And howe vniust a thing this is, your holynesse cannot bee ignorant. And therefore as I haue already sayd, ye ought to reade and heare the diuine Scriptures with such desire, as that both in your houses, and else where-soeuer yee shall be, yee maye be able both to frame your speech of them, and also to teach others the same, that in minde as in a cleane Soule alwayes calling to remembrance the word of God, ye may be able both to receiue for your selues the profitable

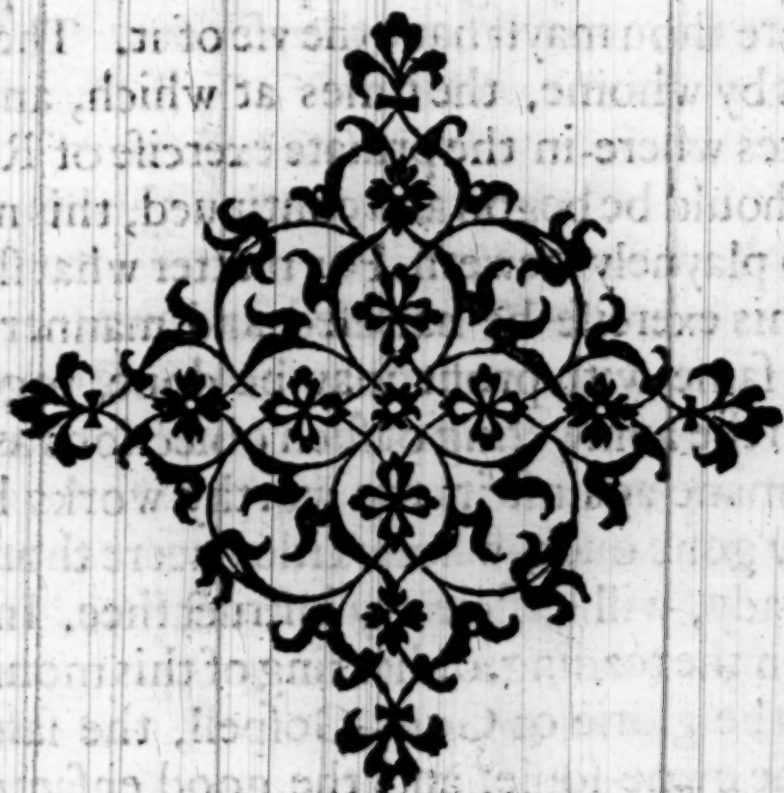
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to Christianitie.

ble type, that is, the spirituall sence, and also by  
the helpe of God, yee may be able to bring and  
shewe the same to others; that, that may be  
fulfilled in you which is written, and  
thy cup that runneth ouer, is  
very excellent, *August.*

*De temp. Serm.*

56.





*The Conclusion to each well disposed  
Christian, conteyning the vse  
of this Table.*

**M**Aruaile not I pray thee good Christian, that I haue not expressed the authorities of the sacred Scriptures word for word, but onely noted them by booke, Chapter, and verse : I hope that eyther thou haste a Bible of thine owne, or else by extreame povertie wanting it, yet according to thy christian bounden dutie thou either art, or henceforth wilt be a diligent frequenter of the place, where thou mayst haue the vse of it. The persons by whome, the times at which, and the places where-in the prinate exercise of Religion should be begon and continued, this monition playnely sheweth. For matter what should in this exercise be handled, and manner how the same with profit may be done, together with the answering of such objections as may be made against it, the worthy works heedfully gone ouer, whose Titles heere thou hast already, will sufficiently instruct thee. In fine, vpon the reading, or hearing of this monition, for the glorie of Gods Gospell, the safety of thine owne soule, and the good ensample of others, in the tender bowels of christian loue, I beseech

beseech thee accept this councell willingly; so many of these passing good Authors, or their like, as thou shalt be able, provide speedely: studie them thoroughly, commit them to memorie carefully, thy knowledge heere-in impart to others gladly; frame thy doings accordingly: cry to God, to God euen the Father, by our Lord Iesus Christ, crye in dayly prayer for these and other graces necessary to saluation, in most plentiful sort to be powred vpon his Church vniuersall, our most gracious godly Soueraigne, the whole Nobilitie, the whole Ministerie, all places of learning, and the whole Comminalty of this land: & for the continuall remembrance of these things, I praye thee let this booke be in some cōuenient place, where it may bee most in sight, not onely for thine owne, but also for the vse of all such as do be long, or resort vnto thee. Farewell in the Lord from *Priston, in Sommer set.*

Thyne, from the verie heart-roote in  
Iesus Christ, *Thomas Wals,* Preacher  
of Gods Word,

Certaine Titles of zealous mens learned  
workes, published for the gathering toge-  
ther, and edification of Gods Saincts, ex-  
tant in our English tongue, and heere set  
downe by order of their easinesse, begin-  
ning with the briefest and playnest, and so  
proceeding to the larger, and most pro-  
found.

*The little Catechisme with additions.*

*Maister Somes Catechisme.*

*The Summe of Christian Religion.*

*Maister Derings Catechisme.*

*Maister Nowels little Catechisme.*

*Maister Giffards Catechisme.*

*Maister Woods forme of Catechizing.*

*Maister Nowels middle Catechisme.*

*Zacharias Ursinus Catechisme.*

*Maister Beacons Catechisme.*

*Maister Bullingers Decades.*

*Wolfgangus Musculus common places.*

*M. Calvins Institutions.*

*D. Peter Martirs common places.*

*B. Jewels Reply, and*

*Defence of the Apologie.*

F J N J S.



